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Pakidái

291 /36 cont./
171 been documented for the men of the Makuxí (193) and Waiwai (194).

193. Farabee, 1924, p. 61.

194. Farabee, 1924, Pl. XXX.

b) Chest cords

301 The simple cord slung crosswise over chest and back --
[192] xinarfke -- and the similarly used string-bundle -- xinarí -- (195)

195. This name is identical with the word for cotton.

represent among the Surára and Pakidái characteristic articles of clothing for the girls and women. Among the latter, the cord or string-bundle runs directly below the breasts and crosses over the chest cavity, so that, at first glance, it looks like a bust support; but no lifting of the breast is connected with it, for it is quite loose (Ill. 10).

[283] Whereas the women's cord, 1.50-1.60 meters long, twisted
[824] out of two threads, and knotted at the ends, is made of curauá fibers or cotton (the length of the corresponding girls' cord is 1.20-1.40 meters), in the case of the string bundles there are layers of cotton 56-90 centimeters long, which consist of 60-80 strings and are tied together at one point. The thinner specimens are used by young women and the thicker ones by older women.
386 Both the string bundles and the cord are either dyed red all over
301 or, as in the case of the former, for example, are provided with
[531] red rings, one centimeter wide, at intervals of 6-7 centimeters
[302] (Fig. 13a and b), for which urucú dye is used. Undyed objects in time take on a dirty brown appearance, like the hammocks, for the red body-painting adheres to the cotton.

301 The chest cord, which is now and then tied around little girls
● 856 from four years old on, is supposed to help give them beautifully shaped breasts later on. Even the younger women, however, have

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301 /36 cont./ Even the younger women, however, have
856 the idea that by occasionally wearing it they can preserve their
[824] busts, especially if the cord was made of the original material,
292 curauá fibers. On the other hand, the chest cord and the string bundle, which is worn only during festivals and on the occasion of ceremonial acts, are regarded as ornamental objects and insignia of two age classes.

301 The women of the Xiriána, Puseheweteri, Aramamesteri,
184 and Karauateri whom I met in the malokas of the Surára and Pakidái also wore such cords and string bundles, to be sure, but
[114] said that they were not used in their tribes. This also explains why Koch-Grünberg did not mention such articles when he
301 described the dress of the Xiriána (Schirianá). Among the Arekuná-
171 Taulipang, on the other hand, he saw as festival ornaments for women and men long chains /37/ /Fig. 13 appears here/ of white beads and brown seeds, which they had slung crosswise in many windings over the chest and back (196) (197). Aside from

196. Koch-Grünberg, 1923a, p. 37.

197. Koch-Grünberg, 1923b, Plates 15, 45, 62, 91, 92, 93, 98, 99, 100, 102, and 107.

the additional ornamental material used, these chains differ from the cords and string bundles described above in the way they are worn, for they reach much farther down.

301 One thus gains the impression that in the case of the chest
174 cord of curauá fibers used by the Surára and Pakidái women it is a very primitive object from which the string bundle was developed after the introduction of cotton. This, in turn, could have been borrowed by Karaiben tribes, perhaps during war contacts, and
[191] transformed by them into a long ornamental chain. The former is, to be sure, also slung crosswise, but the original meaning, the enhancement of the breast form, was lost, which may also be deduced from the fact that among the Arekuná-Taulipang even men tie such an ornamental chain around themselves.

/37 cont./

301
531

13a

13b

Fig. 13a-b. Chest string-bundle of the women (detail and diagram of the painting).

301 c) Cords for arms, wrists, and legs

From the age of four on both sexes at times wear upper-arm cords, and women and girls in addition wrist- and leg-cords, which are made of curauá fibers or cotton. It was also [283] definitely established that the two-strand curauá-fiber cords twisted to the right are the original objects, whereas the two-strand cotton cords twisted to the left are of more recent [824] date. Moreover, here, too, it was observed that a strengthening effect is attributed to the plant fiber.
[856]

301 /37 cont./
856 Thus, the upper-arm cord -- xinariúnko -- is supposed to impart greater muscular and arm power (198). The wrist cord used

[192] 198. It is noteworthy that the curauá-fiber cord is also called by the word Xinariúnko, although the name for cotton -- xinarí -- is contained in it.

only by women and girls, likewise called xinariúnko, strengthens the wrists, it is believed, and the cord worn below the knees -- hukuá -- the legs.

301 171 As an ornament for the upper arms, however, besides the simple cord, bands of string -- nyöômutimá -- the forms of which are exact miniature reproductions of the belts (199), a

[192] 199. In the word -- nyöômutimá -- there is contained the name for belt, nyö, to which is appended the diminutive form ômutimá.

novelty /38/ for South America, since there are as yet no parallels for this. Thus, the string-bands of the men, 20-22 centimeters long and 1.5-2 centimeters in diameter (string-bands of boys: length, 12-15 centimeters; diameter, 0.5-1 centimeter), have the same roll-shaped appearance as their belts (Fig. 14a and b; Fig. 15a and b) and are made and painted or dyed by the women in the same way (see pp. 64/65). The wide, flat shape of the women's bands (length, 18-22 centimeters; width, 1-2.5 centimeters), however, corresponds perfectly with the belts worn by them, apart from the smaller size (Fig. 16a-c; Fig. 17), so that with regard to the manufacture and painting I can refer to the making of the women's belts (see p. 66). It should also be mentioned that the upper-arm /Figs. 14-16 appear here/ bands of younger women are narrower (1-1.5 centimeters) than those of older women (2-2.5 centimeters) (200).

200. An older Pakidái woman, by the way, wore a woven upper-arm band two and a half

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/64 cont./ If the child's nose is not
854 514 [123] clean, the mother carefully takes it between her teeth, presses its contents into her mouth, and spits them out. The women found it most unhygienic that I blew my nose into a handkerchief and carried it with me.

856 593 The little Surára and Pakidái learn to walk and talk at the same age as the children of civilization, and they are aided by their parents, siblings, and relatives. The pleasure of the relatives is great and they are overjoyed when the child is able to stand and walk and babble its first words, nápe=mother and hápe=father.

862 e) Name-giving

After the completion of the third year, a new, important period of life begins. The nursing period is ended, and the child, [851] which hitherto belonged to the flesh and blood of the mother (325b), has become an independent human being.

851 846 114 171 842

325b. This idea is very unusual for South American Indians. It should be remembered, however, that among most of the tribes the so-called couvade, the men's childbed, is practiced. Karl von den Steinen, who has examined the psychological basis of this custom, says that in this case the child, whether it be a boy or girl, is "the little father," so to speak, a part of the father, that is, a bit of his body. (K. von den Steinen, 1894, pp. 334 ff.) "The activity of the mother in this connection is compared to that of the soil, which receives the seed." (von Spix and von Martius, 1831, p. 1339.)

000 553 776 [782] has become an independent human being. Now it is also given a name, which is taken from the animal or vegetable kingdom. The name is given to the father, when he offers his prayers in snuff-powder intoxication, by the gigantic animal and plant spirits living on

/65 cont./

000 children (see pp. 64 ff.). A thin cord of cotton or plant fibers,
301 which is occasionally worn below the knees, is supposed to
● 856 strengthen the legs, and corresponding upper-arm cords, the muscles (in the case of boys) and the arms (in the case of girls). Moreover, small girls wear strings crossed over their chests so that they will have well-shaped breasts later on.

f) Childhood

593 Even in boyhood and girlhood the family bears the chief
857 responsibility for all educational measures. The boy, to be sure, is now drawn to the father somewhat more and gradually begins to free himself from his mother. With his bow, which his father has made for him, he daily practices shooting small birds, for it is believed that a boy who kills many birds will later become a good hunter. They are cleaned and prepared by the girls, however, and together the children then have a meal, to which the girls often contribute cooked bananas or manioc flat-cakes. In play the children are properly prepared for their future duties and responsibilities as adults. Thus, the girls occasionally also help their mothers and fetch their water or wood, or they assume the care of their younger siblings.

861 The modest, thoughtful nature of these Indian children
[157] should be emphasized. Yet they are never beaten and they never hear a harsh word either from their parents or from other adults. Gentle admonishment suffices to reprove a child if it is really
857 naughty on occasion. Even in their play, however, there are
152 seldom such quarrels as are so frequent among civilized children. It would be quite unthinkable, for example, for a Surára or Pakidái child to run to its mother in order to complain about a playmate.

524 Boys and girls grow up together quite naturally and without constraint, as is shown by the fact that group games are preferred to solitary games. A great favorite, among others, is a game of ball which they play with a monkey bladder. It is batted upward with the palm of the hand (see also p. 246). They also play a sort of tug-of-war with lianas (see p.244). Moreover, the boys
[868] often imitate the dances of the men, while the girls are very fond of string games. It is especially popular to play "mother and

11: Chagnon E-5 (1964-1968) 1968 SQ18 Yanoama SQ18

Another important cultivated plant is tobacco. Since men, women, and children all chew tobacco, the patch of ground devoted to its cultivation is quite large. Each family grows its own supply and jealously guards it. It is one of the most commonly stolen crops and, therefore, frequently has a conspicuous stick fence around it to draw the thief's attention to the fact that its owner shows a strong concern for its welfare. A man will even put a fence between his own tobacco and that of his father, should the two crops be planted side by side, and neither man can take a plant belonging to the other without permission. I also saw a young man place a number of sharpened bones in the ground near his tobacco patch so that a thief might suffer a serious foot wound should he trespass.

Cotton is the last plant to which major significance can be attached. The fibers are separated by hand from the seeds and spun into thread with a stick whorl, then several threads are twisted into a thick yarn. The yarn is rolled into balls about the size of a grapefruit and stored until enough has been accumulated to make a hammock. Frequently the balls of yarn are traded to the members of other villages.

The hammocks are manufactured on a crude frame consisting of two upright poles located about 6 feet from each other. The yarn is wrapped around and around the two poles until the desired width of the hammock is reached, usually about a yard, perhaps a little more. About a dozen vertical seams are braided into the horizontal strands of yarn; the poles are removed after the ends of the hammock have been tied with a few strands of cotton string, and the new hammock is completed (see Fig. 2–7). The women also use the yarn to make a short waistband, armband, and halter, and the men use it to make fat, round belts. All ages and sexes use it as a wrist, ankle, knee, and chest cord, and the men make a waist cord of the string, to which they tie their penis foreskins.

Numerous other plants are cultivated in the gardens, but are not as significant in everyday life as those discussed. They include leaf fibers, *bixa* pigment, avocados, drugs, water gourds and gourds for making spoons and ladles, a kind of squash whose seeds are eaten and whose yellow flowers are used by the young girls as decorations, sugar cane, cashew trees, papaya fruit, hot peppers, and a host of magical plants.

Most of the magical plants are associated with benevolent or at least nonmischievous functions. "Female charms" (*sua hãrõ*), for example, are used by men to make women more receptive to sexual advances. The dried leaves of the magical plant are mixed with a fragrant wood, and the resulting powder is said to be able to make a reluctant female hunger for sex. Most men carry a small packet of this at all times. The powder is held in the palm of the hand, which is then held firmly against the nose of the female: She is forced to breathe it into her lungs. After she has done this, she becomes very receptive, and can thereafter be easily seduced by the man who charmed her. Another magical plant is cultivated by the women. Its leaves are thrown on the men when they have club fights because it allegedly keeps their tempers under control and prevents the fight from escalating to shooting. Still other plants are cultivated to insure that male or female children grow up to be healthy adults, a different plant being associated with each sex.

Some of the plants are cultivated for malevolent purposes, such as causing the women in enemy villages to have miscarriages or pains in the back when they are preg-